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of critical and philosophic merit, has gone. It may still be expounded and argued for, no doubt, but it cannot be quoted as in itself a necessary or sufficient reason for saying anything.

RICHARD SMITH.

Cambridge, England.

MODERN SCIENCE AND THE ILLUSIONS OF PROFESSOR BERGSON.

By Hugh S. R. Elliot; with a Preface by Sir Ray Lankester.

London: Longmans, Green & Co., 1912. Pp. xix, 257.

Mr. Elliot is concerned here with M. Bergson's philosophy only so far as it claims to be based upon scientific facts and to account for the process of evolution. He gives a sufficiently clear and succinct account of the doctrines he is attacking (ch. II), and criticises them in detail (ch. III): the criticism is burdened with repetition and cannot be called concise. His other chapters, forming the major part of the book, attack metaphysics and defend mechanism. Science and he have no metaphysics: a judgment is the connection of two terms, and there is no term outside the universe and, therefore, no possible judgment about it. A very inadequate chapter on the history of philosophy backs this up. He defends "epiphenomenalism," as a theory now "known" by science: the mental states, however, are not "caused," since that is a term applicable only to matter and motion; nevertheless, he is a strict determinist. "Facts" alone can settle the question, and there is no intervention of a spiritual factor in science or art.

The book will not add to anyone's knowledge of science, and as philosophy it seems very inadequate and crude. But it demolishes much of the new philosophy.

R. SMITH.

Cambridge, England.

LAUGHTER: AN ESSAY ON THE MEANING OF THE COMIC. By

Henri Bergson. Authorized translation by Clondesley Brereton and Fred Rothwell. London: Macmillan & Co., 1911. Pp. 200.

This is a fascinating work, with all the clearness characteristic of French criticism and the carefulness of a philosophic thinker, and it is excellently done into English. But few will be converted to M. Bergson's theory of the comic.